HE UNIVERSALIST Leader

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

November, 1957 — No. 11

"Come ye thankful people, come,
Raise the song of harvest-home."

This is what we would call the excellent cove picture if we were formally titling it. Thes folk certainly have a right to "Raise the song o harvest-home"; for these are the people re sponsible for the fine education building of th First Universalist Church of Minneapolis whic we pictured last month. So we are happy t show Minneapolis Universalists and their min ister at worship. Incidentally, we should hav told you last month that all these Minneapoli pictures were taken by Mrs. Lynn M. Ellin winter and spring of 1956-1957.

Philip R. Giles, in his first report to the Gen eral Assembly as General Superintendent, out lines **The Way Forward.**

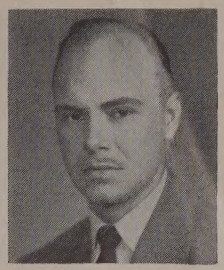
James H. Scheuer, chairman of the Housin Advisory Council to the New York State Com mission Against Discrimination, and presiden of the Citizens Housing and Planning Counci of New York City, has both serious and hopefu things to report in **The Christian Ethic an Housing,** the text of a lay sermon preached fro the pulpit of the Universalist Church of th Divine Paternity.

Llewellyn Jones continues his series on "Poet in Epitome" with his essay on **Marianne Moore**

Robert Rice, minister of the First Universalis Church of Oak Park, Illinois, in **Religion an Life,** points out that for real liberals, religion i the way into a full life.

The Way Forward

Philip R. Giles



Report of the General Superintendent to the General Assembly, 1957, Atlantic City, New Jersey.

It has been less than eight months since my appointment. Therefore, this report will be brief with reflect to my activities. Those things which have been accomplished are due in large measure to the vision, commitment, and spirit of co-operation of my associates at denominational headquarters. This has been true despite unusual tensions occasioned by financial stress, uncertainty, and the reassignment of responsibilities. Their behavior is the more commendable; I am proud of them, individually and collectively.

I must express, too, my appreciation of the unfailing co-operation of the staffs of The Association of Universalist Women and The Universalist Publishing House, under the leadership of Mrs. Russell Bowman and Dr. Emerson Hugh Lalone, respectively. The wholehearted devotion to the cause of Universalism exhibited by these able friends renders the phrase which we use with reference to all of us at 16 Beacon Street — "the headquarters family" — completely apt.

Nor could I proceed farther without paying tribute to my three immediate predecessors, Dr. Roger F. Etz, Mr. Robert Cummins, and Dr. Brainard F. Gibbons.

The temptation seems to be ever present in our church to heap our collective sins upon the heads of our leaders as they leave office and believe that we have thus escaped the consequences of *our* failures. Such an attitude not only prevents our paying just tribute, but also denies to us the essential fruits of accurate review. Since contemporaries are not always the best judges, I shall speak only in very broad outlines of the contributions made to the progress of our faith by these colleagues. But as I paint with the large brush, let it be remembered that no significant event, movement, or cause can be credited successfully to one man or one date.

The decade which followed our abortive attempt at closer tie with the Congregationalists, in the last half of the twenties, was a period characterized by inaction, if not retrogression, when considered from the standpoint of denominational advance. There had been a feeling among our people that merger would solve all problems. Consequently there had been a tendency to sit back and wait. Then came the fearful depression of the thirties, during which our churches were seeking to maintain life itself for their people as well as themselves. In addition, as a denomination, we were just beginning to face up to the fact that the fellow feeling which had buoyed up the drive for merger was a bit hollow.

This was probably one of the most difficult periods in which any superintendent ever worked. Not only were we seeking to recover our identity, but in this period we were further confused by the creation and almost simultaneous demise of the Free Church Fellowship. From 1930 until 1937, Roger F. Etz, a strong, self-effacing and disciplined churchman who was loved and admired by all who knew him, held our Church together as it sought to find itself again.

In 1938 Robert Cummins became our fifth General Superintendent. His voice began to be heard throughout the Church crying the positive message of a unique and forthright Universalism. Traveling up and down and across "our Zion," as he was fond of calling it, Robert Cummins stemmed the tide of "me-too-ism" and launched the slow up-current drive of modern Universalism. For fifteen years he gave himself unstintingly to this task. Ministers and people began to take heart and assert themselves as determiners of the destiny of organized Universalism in America. As a consequence, the Church was departmentalized and more incisive programs were established which had a significant part in preparing the way for the increased vigor and competence now seen in so many of our churches.

To be sure, the excessive individualism and lack of a sound institutional commitment, which had characterized our movement from its inception, had not been overcome. Despite our gains, there was not

sufficient promise to permit the continued expenditure of capital in the advanced program of staff-and-services to our churches.

The Board of Trustees began to wrestle with this problem in the fall of 1953. Speaking always for the completely objective analysis of our fiscal and organizational problems, Dr. Gibbons, as President (1951-1953) and General Superintendent (1953-1956), led the Board and Church to a new realization of the necessity of financial solvency. With the magnificent capacity for detail and painstaking analysis which is his, he was instrumental in inaugurating a Survey of Funds, the development of a program of financial counseling for our churches and, with the Council of Superintendents, the initiation of a Management Survey of the denominational headquarters. It is my judgment that Dr. Gibbons' resignation in June, 1956, crystallized the determination of the Board of Trustees to carry through its program of review and analysis, which included the Management Survey then under discussion.

To these men, my colleagues, therefore, I express our debt and our gratitude for the qualities of leadership which they brought to us. I shall attempt, in my own way, to be as faithful.

In the period since January 1957, when the Trustees received and accepted the report of Institutional Consulting Associates and appointed me General Superintendent, much time has been given to the implementation of the recommendations made by that firm. The Board set a time-schedule on the recommendations, two categories of which came within the direct supervision of the General Superintendent's office: *"A"* — for immediate initiation, and *"B"* — to be accomplished on or before July 1, 1957 (the beginning of the next fiscal year). The *"C"* items were deemed to lie in the jurisdiction of the General Assembly, and the *"D"* items were seen to be matters which would be accomplished when, as, and if our churches and people willed them to be. The recommendations in the first two categories have been carried out almost in their entirety. Those few which have not been will be initiated as quickly as staff work-loads and organizational realignments permit.

We should expect no magic as a result of the Management Survey. It is an analysis made by competent persons. It spells out certain procedures for the betterment of the headquarters operation, and delineates long-range, over-all organizational realignments which will make us better able to move effectively as the vehicle of the Universalist faith. But, in the final analysis, Universalist advance depends squarely upon the willingness of all of us, clergy and laity alike, revitalize our faith and every area of the institut with which we have anything to do. Neither mer nor the Management Survey can do for us what must do for ourselves. But — more about self-h later.

I have responded to all requests from "the fie in so far as time has permitted, and therefore h traveled widely, ranging from Portland, Maine Pasadena, California and Tarpon Springs, Florida Minneapolis, Minnesota. One trip, undertaken w the director of the Unified Appeal, John C. Hans included stops in New York, Ohio, Michigan, Illin Wisconsin, Minnesota, Colorado, California, Alaba Georgia, the District of Columbia, and Pennsylva in ten days. As of late June, engagements had b fulfilled at State Conventions in California, Ma Massachusetts, Connecticut, Illinois, and Ohio. September and October of this year, speaking enga ments will have been completed at State Conventi in Indiana, New Hampshire, North Carolina, a New York. I met with the Council of Superintende in June, and staff commitments have been filled at t summer institutes at Unirondack, New York and at Ferry Beach, Maine. I have preached in fifteen lo churches, taken part in four installation or ordinat services, met with three State Convention boards, a taken part in four state Ministers' Association me ings. (Other activities can be noted in the reports the Departments of Extension and the Ministry.)

Much thought and discussion has been given to matter of staff coverage of vital and expected servi of the headquarters. This has been caused by the f that the present staff is severely limited when c sidered in terms of the work that is expected of headquarters, to say nothing of the services that co be rendered to our churches under an optimum si ation. The following persons are members of the p fessional staff of the UCA headquarters: in the D sion of Education — Dr. Ernest W. Kuebler (Di tor), the Rev. Edna P. Bruner and Miss Frances Wo (Associate Directors), Miss Alice Harrison (Jun High Programs), and Mr. Royal Cloyd (Adult E cation); in the Unified Appeal — one professio staff member; and in other departments and areas the Rev. Dana E. Klotzle (Staff Associate and Di tor of the Department of Service Projects) and mys

I should like to express my thanks to my colleag Dana Klotzle. At my request, he has taken on resp sibility for Public Relations as well as other duties addition to his stated responsibility. While this m be expected at our present staff level, his genu

m spirit is a significant contribution in and of itself. wish also to give our thanks to Mr. John C. Han-, who terminated his period of service on the headarters staff on August 31st of this year. Mr. Hansen ned us first in October of 1954 as an employee of mblyn & Brown of New York City, to direct the ogram of the Unified Appeal. At the end of the conct period with Tamblyn & Brown, July 1, 1955, he ame a direct employee of The Universalist Church America, with the same responsibilities but report- to the Board of Trustees through the Department Business Administration. The report of that de-rtment and of the Unified Appeal is in your hands, d reveals the continuing growth of financial ability ong our churches and the consequent rise in income the denomination from that source. The appointnt of a successor to Mr. Hansen will be announced soon as possible, and the program of aid to churches d conventions will be continued. But Mr. Hansen's llingness to spend the long and fatiguing hours "on road," week in and week out, hustling from one urch and state to another, across the country, has viously done us much good. We wish him continued ccess and are sure that he will have it, whether in siness for himself or as a staff associate with some ner organization. Wherever he locates, we trust at it will be possible for him to continue his memship and activity in a Universalist Church.

In recent weeks, following the report of our year's-d balance sheet to the Board, I received a letter om one of our trustees praising me for the balancing the budget and for bringing our year to a close with alance of nearly $20,000. I wish at this time to claim credit for this accomplishment and to men-n some of the factors which made it possible.

First, and most obvious, we ended our year "in the ack" because of the Universalist churches that ful-ed their commitments to the Unified Appeal. Sec-d, we owe our solvency to the willingness of the ard of Trustees to take drastic measures which in-ded the reduction of staff and the curtailment of ogram in both years of the biennium. Third, cer-n churches and projects, being aided financially, ok voluntary reductions in subsidy. Fourth, all per-nnel of the headquarters staff made consistent efforts reduce expenditures in every possible area.

Hence, it should be borne in mind that a balanced dget and operation have been achieved at consider-le cost! The program of financial advance, made ailable through the Unified Appeal office, should be ntinued and stepped up wherever possible in order at we may recoup our losses in personnel and program at the earliest conceivable moment. It must not be forgotten that patterns of financial advance are *means* to the real end of the Church — the extension of the faith of Universalism. This requires staff, and program which can be mounted because of that staff. There is no department of our work that does not need additional personnel with which to provide program and services. To achieve this will require more money. Basically there is but one source for this — the individual Universalist who is an active, committed member of a local Universalist church. The only additional source is an increased membership in each church, and in every church. Thus, if as an institution we are to measure up in any sense to the greatness of our faith, we must help our people become more convinced Universalists, and convince more people to become Universalists.

To achieve this goal I propose that we accept a program of advance, denominationally and in each church, to be scheduled over the next four years; that it encompass three major phases: evaluation, study, and implementation; that reports of progress be made to each of the two succeeding General Assemblies; and that this program be known as **Operation Bootstrap.**

The suggested name may puzzle some persons. Common sense would have it that no one can lift himself by his own bootstraps. Yet, the fact that I am trying to suggest by the use of such a name is that The Universalist Church in America will be lifted, strengthened, empowered, emboldened, and made competent to serve as it ought in this atomic age, as its own people take heart, know their heritage, their faith, and their Church, and measure their own commitment by its unlimited potential.

The goal of my life as a minister of The Universalist Church of America is the success of this institution, not for its own sake, but as the vehicle of the faith that seeks to make men whole, sane, and healthy; in a world that is undivided, whole, united; as a part of a Universe that is orderly, predictable, and trustworthy. That our first, most important, and constant task is to improve the understanding of our people of the faith we espouse, I take to be self-evident. But I also consider it self-evident that we have never achieved the degree of competence as an institution that will permit us to deepen that faith, and increase its adherents to the point where it exerts a fraction of the influence that it merits.

The tide of our life as a Church has turned and is coming in again. This is evident in many churches and in all locales. The fact that we have financial difficulties in our national organization should blind no one

to the elements of progress readily observable in the Church at large. (Indeed the very facing of that problem is a clear indication of incipient progress.) The lessening of interest in our organizations as one moves from local to state to national levels has been noted again and again by Universalist historians, and accounts for the time-lag differential between these units of the Church. It is further accountable because of the positive disinterest in institutionalism traditionally inherent in Universalists. But these lacks can be, and are being, overcome. The situation will improve measurably as our people become informed, concerned, and committed.

To this end **Operation Bootstrap** envisions the following:

Evaluation. Each local church would survey its present effectiveness with reference to all aspects of its program, personnel, and physical facilities. The Church Survey Questionnaire now in use, and a specific survey guide now being prepared, will be of assistance in this regard.

Study. Each local church would plan two study-and-discussion programs of at least four sessions each on *The Role of the Universalist Church in the Atomic Age*. The first series would involve representatives of the official groups within the church, such as the Board, Church School, AUW, Men's Club, Youth Organization, and so on. The second series would constitute a neighborhood discussion-group program aimed at involving at least 75% of the present parish membership in a discussion of the meaning, importance and significance of Universalism. It will be seen that the first series is in one sense a training phase, and that at least some of the leaders of the church, who have been involved in the first series, will be able to serve as discussion leaders in the second series, or neighborhood discussion program. (Suggested discussion guides will be developed by the UCA.)

Implementation. The results of the evaluation and study phases of **Operation Bootstrap** in each church would be implemented through a Committee on Advance, which would be appointed at the very outset of the program. This early appointment would permit it to get the organizational phase well under way, set goals for the areas to be listed below, and begin the productive work at the earliest possible moment.

While the mere listing of the above phases in sequence would seem to indicate that they should follow one another in time sequence, this does not follow. The Evaluation phase should, of course, precede *certain* of the productive phases, in *some* areas of i work. For example, it will be necessary to disco (if it is not known) the normal attrition rate in ter of church membership before goals in the area membership acquisition can be set effectively. I implementation need not *follow* the Study phase, this should be a continuing program in every chu which involves more and more of its people and is quired of those who join the church. (More will said about this matter of timing in the specific gui that are being produced.)

A word should be interjected here also about goa One of the most productive ways to achieve morale to create experiences of success. That is to say, ea of us needs to be able to achieve goals that we set ourselves. With each achievement we are enabled reach higher with more confidence. Confidence is other name for morale, and is one of our most need attributes at present. It is therefore necessary to gin this program with limited goals that are attainab This should be borne in mind in the following, the fact should not be permitted to prevent progr and growth! Inertia should not be mistaken for w dom in the establishment of goals.

It should not be necessary to say again that the f lowing suggested areas are merely tools, as the Chu itself is simply a tool for the promulgation of faith, the idea, the message of Universalism. But view of our long-time reluctance to build a pro vehicle for the spread of our message, let me reiter that the institution exists for the message, not *versa!* However busy and complex and "successf a church may be in terms of activity and numbers a finances — unless this busy-ness and financial com tence and size of membership result in, indeed, ca with them — the deepening of understanding, more certain commitment to the faith of Universalis it is nothing!

Specific aids for each of the following areas will b prepared by the UCA.

A. **Membership promotion.** To spread the faith An annual goal should be formulated with an increase goal in each of the three succeeding years. The initia goal should be clearly possible but not without an in crease over the present rate of accession. The goal, o course, will be set with reference to the minimum num ber of member-enrollments needed to offset norma attrition. Goals for the four years might well approxi mate 10%, 15%, 20%, and 35%, for example.

B. **Church School growth.** To help more childre achieve a Universalist orientation to life. Goals shoul be established as in A above.

C. **Financial growth.** To make possible increase competence in spreading the faith. The goals her

should be established with the total needs in mind, i.e., local church requirements, state convention needs, and denominational needs. The rate of growth should be both feasible and demanding.

D. **Promotion.** To extend the knowledge of the institution which teaches Universalism. While this is an area which will involve other areas of the program, it should have its own sub-committee, as would the others, which can integrate promotion in all areas. This will involve the use of various media of communication, internal as well as external, and the development of surveys and the like.

E. **Extension.** To organize new groups for the study and implementation of the faith. The goal here should be to extend both the faith and the institution through the establishment of neighborhood and fellowship groups in outlying areas and nearby communities.

F. **Church attendance.** To expose more people, regularly, to the inspiration of corporate worship. The church service is the focal point of our work together. Therefore the increasing of the number who attend should be a matter of high priority. It is felt that an increase of 20% for each of the four years is well within the reach of most churches.

G. **Denominational co-operation.** To increase participation of persons and churches in common programs. Both a consciousness-of-kind and a pride-in-kind are essential to any large-scale revitalization of our movement. One important way to achieve this consciousness and pride is through increased participation in programs that involve the total denomination. Examples that come to mind are: humanitarian appeals (Service Committee), ministerial recruitment (Department of Ministry), summer institutes (AUW, Division of Education, Youth, etc.), area meetings (AUW, Education, Laymen). Other programs should be developed which can be carried routinely but are exceedingly important, as for example, the referral to the denomination of the names and addresses of persons moving to new communities, and the passing on up of the names of persons with proven competence in different areas of church work for the consideration of nominating committees.

While undoubtedly there are other areas crying for progress in a particular church which could be incorporated in such a program as this, I ask that each church select as many of those mentioned above as it feels it can tackle. The sense of togetherness to be gained from the combined attack on our growth problem seems to me to be essential.

It should not go unmentioned that we hope to gain the consent of a number of churches to act as *pacemakers* in each area of the program. For example, three or four churches would be asked to lead the way in the establishment of fellowship groups in their locale, as Detroit and Washington have done; others would be asked to be pacemakers in the matter of church relocation, as Binghamton, Attleboro, and Syracuse are now doing; others would lead off in the discovery and enrollment of new members, as Wausau and Silver Spring have done; and so on. We are a Church that believes in the scientific method. We should therefore be experimenting, and testing, in order that we may create procedures which may be shared widely. It is my hope that before we leave this Assembly, two dozen churches will volunteer to act as pacemakers in selected areas.

There may be some who will see in **Operation Bootstrap** a devious design to scuttle or sabotage merger. Not so! It is rather born of the conviction that ours is a faith for our times, whose vehicle — the Universalist Church — must be strengthened, made sensitive to needs and responsible in its decisions, if it is to be adequate to the requirements of the times, to serve our generation and our children's. Further, until our churches have expressed their will concerning merger, their elected servants, the Board of Trustees, and we who are appointed by them, have no option but to advance *Universalism* by every legitimate means. In this way, whatever our people decide in reference to merger, the denomination will be prepared. If the decision is to merge, we shall bring more strength to the combined cause. If the decision is to go our separate but co-operative way, we shall be the better able to do our part in spreading the religion of the universals. Each Universalist church and individual should decide the course to be supported; act in good conscience toward that end, and seek to convince others of the rightness of that decision; but no one, regardless of the position he holds, has the right to commit the whole to either course.

Our task now is to go forward, with confidence and hope, to the enlarging of our faith and its vehicle. Let our commitment and our zeal seek to match the greatness of our faith, for thus shall we pay our just debt. I pledge to you my every energy in this cause.

THE EASIEST

AND BEST

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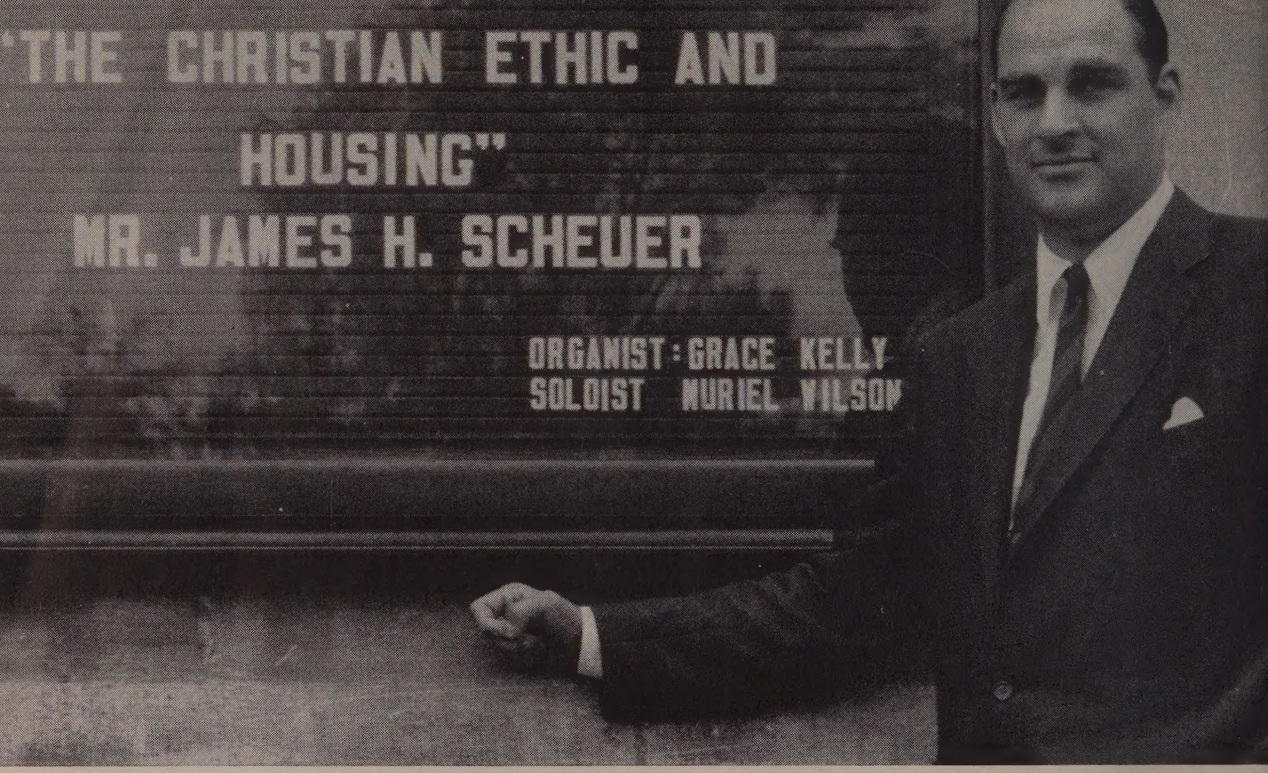


IN discussing my sermon topic, *The Christian Ethic and Modern Housing,* I have taken as my biblical text the words of the ancient psalmist, "Except the Lord build a house they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." Here, in the vision of a Hebrew poet of three thousand years ago, we have the basis for many proposed laws now seeking the elimination of man's inhumanity to man in connection with man's most basic requirement, shelter.

In the field of inter-group living and working, New York has provided an ethical and moral standard which has set an example for the nation. New York's position of national and international leadership has been achieved through the contributions of a great amalgam of people of different races and creeds living together. From our differences in race and religion we have drawn creativity and strength. There is no reason why, in this same spirit, our citizens cannot meet the moral challenge of living side by side in amity in private housing.

Today, private enterprise sponsors of the much discussed Title I Redevelopment Housing are investing millions of dollars with the confidence that this housing, which by law must be integrated, will be successful. In various parts of the nation, middle income housing projects enjoying government assistance h adopted the non-discriminatory rental policies requ by present law, with evident success. Where an o occupancy rental policy has been tried, it has b successful, even in those projects whose spon openly rejected the possibility of successful integra only a few years ago. I might add that in many vate apartment houses and in many neighborho Negro and white families have been living side by for decades.

Curiously enough, as we have faced each new c lenge, we have shown a remarkable capacity for un estimating our ability to get along with one anot Too often civic and business spokesmen seem to g faint and fearful at the prosepect of change, no ma how well we have comported ourselves in the fac past challenges. I am convinced, for example, that fears you have heard concerning non-segregated h ing legislation are just as unreal and ephemeral as fears which were expressed twelve years ago in reg to the proposed New York State fair employm practices legislation

One representative of twelve leading business ganizations in New York State, including the R Estate Board of New York, criticized the entire c cept of fair employment legislation, saying:

. . . This emphasis will pit race against race, color against color, and creed against creed. It will become the incubator of hatreds and conflicts never before witnessed in this State. If Satan himself tried to think of a way that promised the great dis-service to the public, to the cause of tolerance and to business of this State in the future, I am sure he would have hit upon this very proposal. It is bound to introduce agitation and misunderstanding and will tend to cause some business to leave this State rather than face these additional hazards.

Clearly, none of these dire predictions has come to ss. The New York State fair employment practices w has been met, in the past twelve years, by a sigficant degree of voluntary compliance. There has en no criticism, since passage of the law, that it has en arbitrary, unfair or that it has interfered in any ay with the businesslike and profitable operation of mmerce and industry in New York State. Today, embers of industry throughout the State are the first express their admiration for the manner in which e law has become increasingly effective but even ore importantly for the healthy effects that it has id upon the total economy of the State. The law has ot pitted race against race nor creed against creed. n the contrary, it has helped to create a healthy atosphere in which people of all races and creeds work gether. It has been a constructive catalytic agent in ncouraging companies to broaden their employment olicies to include all New Yorkers. By the same oken, the examples during the past decade of successfully integrated housing demonstrate that here, lso, we tend to underestimate our ability to live with ne another.

What is the moral basis of such social pioneering n New York and other progressive cities and states? ndeed, in this hallowed liberal church, we might well sk, what is the basis of such goodness in man, and ich concern about the welfare of his fellows? For ne answers, we can turn to one source and that source spiritual; the great living religions in their essential armony and the spirit of man which has inspired nem. You all remember the immortal cry of the rophet Malachi, "Have we not all one father? Hath ot one God created us?" And again — almost too amiliar to be quoted here is the exhortation of Jesus o "Love thy neighbor as thyself" and the sublime tate of Mohammed that "All believers are brothers."

About fifteen years ago, when the Metropolitan Life nsurance Company was building Stuyvesant Town, the chairman of the Board said, ". . . Negroes and whites don't mix. One hundred years from now maybe they will." Twelve years ago, when Stuyvesant Town first opened its doors, there were no Negro families admitted. Today, however, twenty to thirty families are living in that project side by side with white families, and Negro and white children play together in the Stuyvesant Town playgrounds.

Levittown, on Long Island, one of the largest single-family home tract projects in the world, was, for many years, engaged in bitter controversy over the refusal of its builders to make initial sales to Negro families. In the last few years, some of these homes have been resold by their original purchasers to members of minority groups. This fact is widely known on Long Island, yet sales of Levittown homes continue unabated, at steadily rising prices. This simply proves that Levittown was, and continues to be, an attractive community in which to live, and that the small number of Negro families known to be residing there have had no adverse effect whatsoever upon the basic desirability of Levittown living.

It is a measure of the progress which we have made that these two communities, once notorious symbols of racial exclusion, have undergone such significant change. Other large projects in this city, in which Negro and white families are living side by side, such as Corlears Hook, Queens View, and Kings View, are further examples which prove that integrated housing can be successful.

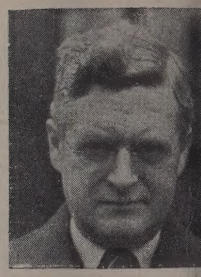
It is clear then that integrated housing works. And it benefits not only the minority groups concerned, but in a profoundly meaningful sense, the majority as well. When we discriminate against minorities, they are, of course, disadvantaged and the wounds can cut deep. But the psychic wounds do not go deeper than those suffered by the majority. The dynamics of the human spirit make us resent and dislike those whom we wrong. But inevitably we turn inwardly the resentment and dislike, with an added mixture of contempt, and train it upon our own selves. For the majority to be free and to realize its greatest potential for happiness, it must, as an indispensable condition to its realization of these goals, also free minority members of our society to make the most of their opportunities.

With the guidance of religious liberals like yourselves in all parts of the country, we shall finally build an America in which all men will have equal access to a decent home in any neighborhood regardless of race, color or creed.

Poets In Epitome

II. Marianne Moore

Llewellyn Jones



ALMOST every critique of the work of Marianne Moore that I have ever read stresses her interest in small animals, newspaper clippings, phrases from advertisements, mantelpiece ornaments, and what, in short, the unsympathetic would call "trifles." The observation is true as far as it goes, but it stops a long way short of the inner sanctum. Almost everyone who picks up a book by Marianne Moore and takes a hasty glance will gain a first impression that she is a "modernist" poet, a writer of free verse and a lover of queer typographical patterns.

A partial corrective to all that sort of thing will be found in T. S. Eliot's Introduction to Miss Moore's *Selected Poems* (1935), a work which is out of print, being superseded by her *Collected Poems* (1955). Mr. Eliot speaks of Miss Moore's "amused and affectionate attention to animals" as something that "startles us into an unusual awareness of visual patterns," though here I think he does her less than justice. There is the amusement and there is the affection, but I feel that there is also a very deep (I wish I could think of a better word) respect. Read *The Jerboa,* for instance, early in *Collected Poems.*

Mr. Eliot's special service in this introduction is to point out that Miss Moore is a great formalist in poetry: that her patterns are of the strictest, moving "with the elegance of a minuet" and using rhyme not only as end rhyme, but internally, so as to give an effect of counterpoint: one verse pattern sounding against another.

This, of course, does not commend Miss Moore to the obtuse reader who regards a poem as a sponge which you squeeze to extract a moral lesson. Not that Miss Moore disdains moral lessons. She has written some very pointed didactic poems. But her formalism, like that of a piece of music, is functional. A canal is formal, where a river is natural, but no one has ever accused canal builders of being frivolous. And one function of form in Miss Moore's poems is to canalize the reader's attention by its exclusion of every trace of that dilution of meaning which you get in ordinary prose or in verse that permits its rhymes to be its rudder—as with Keats at his weakest.

By this time, Miss Moore's criterion for good p etry: that the poet must be a "literalist of the ima nation" (the phrase was applied to Blake by Yeat who can give us "imaginary gardens with real toa in them," is known through quotation to those ev who do not know much more of her work than th But Miss Moore's real toads always have their sy bolic value too. The mention of Mr. Yeats, howev puts me in mind of one of Miss Moore's swans. T swan contributes two stanzas to a poem entitl *Critics and Connoisseurs:*

> . . . It reconnoitred like a battle-
> ship. Disbeliefs and conscious fastidiousness we
> the staple
> ingredients in its
> disinclination to move. Finally its hardiho
> was not proof against its
> proclivity to more fully appraise such bits
> of food as the stream
> bore counter to it: . . .

That swan of course is a symbol. But Miss Moo got considerably closer to it than, I imagine, M Yeats ever got to his nine and fifty wild swans Coole.

Early critics of Miss Moore's technical approa to poetry once or twice wondered if it would not ways condemn her to minor modes. But she has nev undertaken to restrict her excursions. Her ten w poems, for example, are notable. In her latest volum *Like a Bulwark* (Viking), there is an extraordina use of that gathering up of quotations from publ documents, the Bible, and La Fontaine (of who *Fables* Miss Moore has made a marvelous transl tion) to build a poem which is certainly major in intention, and successfully so. The poem has a tit which is also the first line:

> Blessed is the Man
> who does not sit in the seat of the scoffer —

and the poem pleads the cause of the honest, dedicat author against the shoddy, success-wooing write who have not learned "that egomania is not a duty But the quoted phrases used — their sources are

cated in the notes — are from contemporary politi-l pronouncements (including some words of Eisen-)wer). The quotation from *La Fontaine* is from e fable of those members of Ulysses' crew who ere turned into animals by Circe and who refused lysses's offer to return them to human shape. And e poet comments:

"Alas. Ulysses' companions are now political — . . . 'slaves whom they themselves have bound' "

So that we have really two poems in one: of authors and of politicians. And of politicians has anything ever been said more devastating than that line — a millenium-spanning degringolade in six words?

PICTURE ON THE WALL

N his *Autobiography,* the late G. K. Chesterton wrote of a visit to a London Ethical Society. His uriosity was aroused by a portrait of Dr. Priestly, ie famous Unitarian. Chesterton was told that the ganization had been a Unitarian Chapel. There me a time when the group called Stanton Coit to be s minister. Because he would not consider the leader-ip of other than an ethical society, the group became n Ethical Society. Chesterton, in his trenchant style, uestioned the theological depth of a religious society hose belief in God was peripheral enough to be of ivial significance only, when compared to the im-ortance of acquiring a popular leader.

One must recognize that Chesterton, a militant con-ert and doughty apologist for Roman Catholicism, ould be unlikely to express sensitivity to the principle at doctrinal interpretation of traditional religious leas was not the only basis for religious fellowship. alid discrimination between dogmas and bonds of llowship is neither permitted nor debatable in the hurch to which he yielded allegiance and devoted his ersuasive pen.

With no thought of deploring our free faith, the ondon Chapel anecdote is suggestive that liberty eed not imply shallow convictions, institutional an-rchy or parish brigandry.

There should be sufficient thought, vision and pro-ram among Universalists to insure that a chosen eader will have an important relationship to the re-gious purposes to be pursued and the methods by hich it is hoped that fellowship, freedom and human ignity will be established and encouraged.

Obviously, it is unlikely that there will be unanimity n all things in Universalist Churches and Fellowships. his is neither desirable nor possible unless there oc-urs a lamentable absence of thought and expression.

Nevertheless, there could be a prevailing concensus n points of view about belief which has been thought ut at local levels. While this gathering of purpose an be neither unchangeable nor final, there could be, onceivably, sufficient firmness so that some sort of shaping might emerge. Trivialities can be sloughed away much easier if there is some vision of the figure which will stand forth as the chipping proceeds.

One of the most positive values of such group purpose is that there will be less hazard of worshiping "dead radicals"; less bowing the knee in a house of Rimmon occupied by a tyrant clique; or acquiescing to some other frustrating version of numerous congregational "cults of personality."

The way that this sort of purposeful, independent, religious organization should *not* be accomplished is by denominational fiat.

This can be achieved only at the local level by Universalists who cherish the conviction that we have a faith which is inclusive enough to serve a world in revolution. These will be Universalists who will say to their professional leaders, "This is where we want our Church to go. This is the job we want you to do."

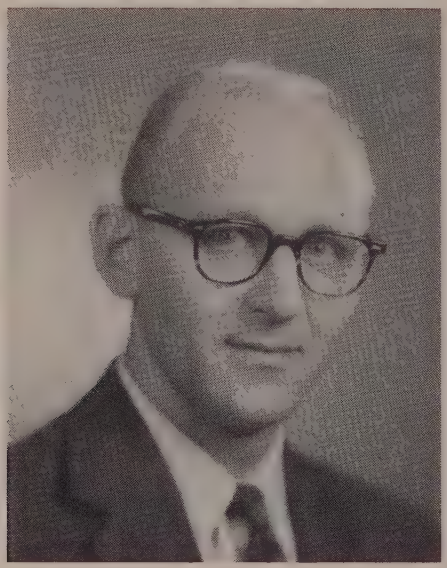
Fortunately, in the large and small Universalist groups, there are persons who possess the perception, maturity and background to mould Universalist purpose and program out of the multi-hued clay of twentieth-century achievements, hopes and fears. Many should so devote themselves. —C. J. W.

CHURCH OF THE LARGER FELLOWSHIP

Every town in America has Universalists in it. The only catch is that they don't know they are Universalists, and we don't know their names. But there are hundreds of towns where former Universalists now live who have no contact with our Church. And we don't know their names either.

You can help us remedy this by sending in the names of friends, acquaintances, former members of your church who have moved. We will then put them on the mailing list of *The Church of the Larger Fellowship* to receive its helps. "C.L.F., 16 Beacon St., Boston 8, Mass." will reach us. Thanks!

LEON HOPPER, JR., APPOINTED EXECUTIVE DIRECTOR OF LIBERAL RELIGIOUS YOUTH



THE REV. LEON HOPPER, JR., minister of the First Congregational Parish, Unitarian, Petersham, Massachusetts, and well-known youth leader, has accepted appointment as Executive Director of Liberal Religious Youth. He will begin his new duties December 1, 1957.

Mr. Hopper has served as both regional and national leader of Unitarian youth. From 1950 to 1952, he was national president. He served through these years and later as a member of the Universalist-Unitarian Commissions on Federal Union. Most recently, he has served as a member of the Joint Youth Activity Committee of the two denominations.

In his parish ministry, Mr. Hopper served both his congregation and the larger community. He was a member of the Petersham School Committee, the local Library Book Committee, Great Books Leader, regional representative of the Mental Health Council. He was also a member of both the Petersham Fire Department and the Village Band.

What this young man did with his spare time, we do not know. But, on the record, we suspect the LRY is in for a busy administration under the leadership of Leon Hopper.

DOLLARS AND SENSE

Teamwork Did It!

Your gifts, staff concentration, and budgetary p dence brought us to the end of the year *in the bla*

State Conventions, our A. U. W., some church (although churches were not solicited) and many dividuals contributed $12,439.67 through the *Spec Gifts Program* of the Unified Appeal to help meet t present emergency, i.e. until Unified Appeal contrib tions are increased to the point where they fill the g between the Appeal receipts and the rock-botto budget. Our sincere thanks to all who contribute your generous response has been very much app ciated.

The goal set for Special Gifts (for a three-ye period) was $75,000, one-half of which was need for the year which ended June 30, 1957. Since l than half that amount was secured, it was necessa to cut important items in order to balance the budg But we *did* balance it.

You will understand from this how very importa it is to *greatly* increase Unified Appeal receipts, and continue solicitation for Special Gifts.

Although many Universalists are in the upper come brackets, we do not begin to give what our thodox brethren do to spread their faith, which probably why we are still a very small denominatio even though we have the biggest faith.

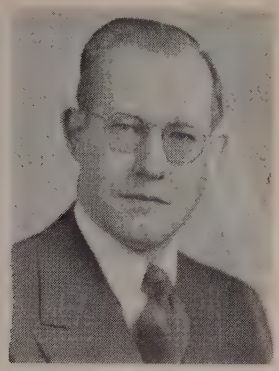
We have as many cars, as many TV sets and oth luxuries as our Baptist and Presbyterian, Methodi et cetera neighbors, but we are at the foot of the l when it comes to supporting our Church. If we wa to expand a business, we put more into it. The U versalist Church will expand in the same way.

If we are to keep Universalism advancing, our pr fessional and secretarial staff must be at least large as it was two or three years ago. If we are make *real* progress we shall need *more* trained worke than we've ever been able to have. Only your he can make it possible.

The late Arthur Sulzberger, great editor and pu lisher of the *New York Times,* commenting on o day, said shortly before his death, "Against t weapon of evil propaganda, our only defense is free and responsible press — for democracy can strong only if it is informed, and truth alone can d feat the weapons of evil."

Religion and Life

obert M. Rice



THE fears all about us are having their effect upon institutionalized religion. It is easier to gain the thusiasm of the masses by appealing to their fears ther than to their faiths. Some scholarly theologians ve lost their faith in man and are preaching that ere can be no salvation without a magical savior. s there seems to be little likelihood that any magical vior will change conditions on earth, their religion kes on an other-worldly emphasis.

Recently I listened to a famous preacher over tele- sion. As I analyzed his sermon, two thoughts came my mind. The first was the realization that the otivation for being converted was one of fear. Think how terrible it would be if you died without rofessing Christ as your personal savior." The ques- on in my mind was "Why?" Is it because God is so endish that he will cruelly punish everyone who es not accept the magical salvation said to be thus ffered? Or is it because God is weak and powerless save even if he wants to do so?

The second matter which impressed me was the reafter, pictured merely as an existence of idyllic easure. There was not one word said about growth f character and mind in the life to come.

Any philosophy which fails to include constructive tivity as a basis for happy living is giving a dis- rted picture of human nature.

We would not think of religion as a means of find- g salvation in the next life but as a means of finding lfillment in this life. Living at its best today is the oal of liberal religion. In the early days of human fe God was looked upon as a being who caused nings to happen by breaking his own laws. Religion as a system of magic which, through the perform- nce of certain rites and ceremonies, man could cause od to perform miracles. Today man has learned hat God works through universal laws.

Someone has defined faith as saying you believe omething that you know isn't true. Such is not the ind of faith we would encourage. Rather is faith go- g on in the same direction in which experience and eason has led one to the present. The whole field of cience is based on the faith that in the same exact onditions, the results of certain actions will be the ame. In that sense the universe is dependable.

At the time of the outbreak of World War II, a noted clergyman stated that some persons were saying that they could no longer believe in God because God had not prevented the war. He went on to say that if the war had not come, he could not continue believing in God. With peoples and nations acting in certain ways, war is the inevitable result. We can depend upon that and we can try to change the ways of peoples and nations so that they will not lead themselves into war.

There is no moratorium in the operation of God's laws. We live in harmony with them and we are helped by them. We attempt to break them and they break us. That is true in the whole social order as well as in our personal living.

It is said that when a student in a moral philosophy class of Mark Hopkins once asked him who would go to heaven Dr. Hopkins replied: "I do not know, but I am sure that no one would be there who did not feel at home." A man feels at home in a fine environment only as he himself has developed a fine character to make him comfortable in such a situation.

Heaven is not a place to be reached but an ideal life. You and I gain it, not by magical means of salvation, but by the fulfillment of our best selves. Our sister church, The Unitarian Church, has spoken of salvation through character.

I can listen to the most beautiful symphony music; but if I have not trained myself to appreciate and enjoy such music, it has no significance for me. The same is true regarding fine literature and great art. The finest kind of a social order will not make me happy unless I have developed my sensitivities to the point where I can enter into its spirit and feel at home in it.

Religion, to me, is that search for true values and for deep meanings without which no one can truly appreciate the gift of life. Religion and life are inseparably connected. May our religion help us to enter into life and live it to the full.

A Great Moment To Be Alive

NOT the least of her novels is Elizabeth Goudge's *Towers in the Mist,* a story of sixteenth century Elizabethan Oxford. In that charming tale a poverty-stricken young scholar waiting with mounting excitement for Master Thomas Bodley of Christ Church to lecture, summarizes the spirit of the time. "It was a great moment to be alive, thought Faithful, this moment when the mists of man's ignorance were lifting and worlds beyond worlds were opening before his excited eyes."

Of course, in a sense, any time is a great time and a specially great time to be alive, *if* one is young. Today is, however, a wonderful time to be alive, and especially for those who are *now* young students of mathematics and physics, or young students of ethics and religion.

Sixteenth century Faithful described our time as well as his own. Of man today it is true that "worlds beyond worlds" *are* "opening before his excited eyes." Like all great moments of history our time poses challenges to almost impossible achievements. As the mechanical means for the conquest of interstellar space unfold, the greater challenge of fitting biologically frail humanity for the voyages stands across the path of achievement. Greater even than this is the ethical and religious challenge. Interstellar travel will degenerate into interstellar slaughter unless we solve the pressing problem of international and interracial relations.

Man has the ability to achieve these near impossibilities, both biological and spiritual competence for space travel *if he will.* The stern conditions of such achievement are that we become both scientific and ethical *in our human relations.* This means, of course, that we stop calling each other liars and conspirators across the national borders of this little world. It means also that scientists and non-scientists must wake up to the fact that ethics and religion are of equal importance with mathematics, physics and biology.

To survive on earth or in space, Americans, Russians, and all the other sons of men must learn, and speedily learn, to become one race of earthmen. This is a hard lesson to learn? Of course! When and where was growth ever easy? This is well-nigh impossible? Certainly! When or where was growth, discovery, invention ever brought about without the achievement of "the impossible"?

Old prejudices, old suspicions, old hates die ha
In every new situation, however, comes a great n
ment when old prejudices, old suspicions and
hates must be cast out that men and nations may gr
together.

Today is one such great moment. The whole r
of man must quickly learn "the worth of every hum
personality."

All men and women of religion must *by their li*
help mankind to learn this lesson.

THE GENERAL SUPERINTENDENT AND HIS REPORT

OUR new General Superintendent's first report
the fellowship, *The Way Forward,* printed
this number, is a most heartening document. T
way of advancement pointed out by Philip Giles is
romantic illusory affair. It is the hard, down-to-ea
process of self-improvement, self-advance by indivi
uals and local churches meeting the concrete needs
their neighbors and their communities.

This realistic approach to Universalist growth
strengthened by announcement of a practical progra
of help by the national staff of The Universal
Church of America. Realism also forces the Gene
Superintendent to point up the fact that more p
gram help from the national staff waits on great
financial support from individuals and local church

All told, however, we find ourselves greatly encou
aged by Mr. Giles' first report. The lift of our spir
is by no means entirely due to the straightforwa
challenge of the report, stimulating as that is.

Always, and in all organizations, in religious orga
izations most of all, the spirit of the leaders is mo
important than the nature and shape of the progra

In this respect we are fortunate indeed. Mr. Gil
is not only a devoted Universalist; he is also a man
normal humility and *wholesome self-respect.* Such
man is never afraid to praise his predecessors and
associates. The generous space given by Giles to
calling the vital labors and leadership of Etz, Cu
mins and Gibbons in this, his first report, reveals t
wholesome, healthy spirit of the new leader. T
General Superintendent knows that our present U
versalist health and our future healthy prospects a

e to past leadership and he is not afraid to say so blicly.

We say to Universalists everywhere, such leader- ip is not only worthy of trust; such leadership de- ves complete and continuously loyal support.

THE EDITOR TO HIS READERS

OUR Cape Ann friend and neighbor, Harrison Cady, artist and illustrator, recently described r us the spacious and beautiful editorial offices of e Century Association in New York as they were ars ago when he frequented those offices as a young ustrator for the *St. Nicholas Magazine.* The part of r. Cady's reminiscences which impressed us most as the fact that Robert Underwood Johnson, editor the *Century Magazine,* had hanging over his desk St. Gaudens bas-relief of Robert Louis Stevenson orking in bed. We do not in any slightest way com- re ourselves to the blythe and gracious and always llant and creative spirit that was Robert Louis evenson. Mr. Johnson's daily reminder that, sick well, men must do their work or as much of it as possible, impressed us because we have had well er a month of personal experience reading, writing, d doing various editorial tasks from our bed.

For more than a decade we have deliberately kept r personal affairs out of the columns of this maga- ne. However, lest Dame Rumor have a field day, ere are some recent facts. Your editor, after feel- g almost constantly tired for many weeks (and in- rpreting his feelings as simply an increasing lazi- ss), well-nigh fell apart one day in mid-August. e was promptly hospitalized, where he remained a d patient for a little over three weeks. Back home, e had three weeks more of bed living. Why? A asty "low-grade" infection that did not declare it- lf with even a slight fever had hung on for many eeks following a late winter bronchial cold. This ing tired out, wore down, and almost wore out your ribe. Hence the long absence from the assemblies f Universalists.

The time was not all lost, however. We learned uch. Among other things we learned that it is pos- ble to work in bed. Much of the reading, editing, nd layout work on the last three magazine numbers as so done. This, of course, was possible only be- use of the loyal extra work done in the office by iss Dorr and Miss Haskins.

Well, while not back at the office yet, we do now ave the blessed ability to get up and dress each day. We have learned to walk again. This last skill, which we had taken for granted for many years, we have discovered is really a wonderful gift. And so, too, are many other things once scarcely thought about. We find ourselves humbly grateful for rest and exercise and common food (so recently spurned).

In considering our private Thanksgiving this November, we are humbled, indeed, by the great and continuous ministry of intelligence, integrity, and good will given us in our need. The number of individuals who wrote cheering messages is beyond our power to answer individually. Thank you, *all of you.* Your messages did cheer.

Our gratitude to our doctor and our nurses is beyond power of expression. We have always respected the healing professions. This, our only experience as a hospital patient in more than a half century of living, has dramatized for us a most important fact of contemporary life. This is that the physician, the nurses, and the technicians working together in a modern hospital make up the greatest healing team in human history. So, being a preacher, we have to exploit the situation. When your local hospital asks for help, give it. If your local nurses are underpaid, help to get their salaries up to standard rates.

One could write a great deal more. One always can when one writes of personal experience.

Only one thing more needs saying and must be said. The real hero of this affair has been and is the chauffeur, houseman, fire-tender, cook, practical nurse, secretary, and hostess, *the editor's wife.*

AMERICANA*

WE have been reading with great pleasure a book by our friend and fellow Universalist, Henry W. Felton. This is *Dashing Years of the Horse and Buggy, the End of an Era.* It is the story of the last fifty years of the Harford Fair, a century old Susquehanna County, Pennsylvania, institution.

Here is a well illustrated story that almost any American brought up in rural areas will enjoy. It brought back many memories of the old county fairs we knew in our boyhood in northern New York. Both the products and the customs of farmers and villagers were exhibited and engraved on the memories of the generations growing up in the first half century of twentieth century America at the county fairs.

Henry Felton's story of the Harford Fair is pure Americana. This editor, printer and Universalist lay-preacher, has recorded some of the basic historical material of his fellow Pennsylvanians.

**Dashing Years of the Horse and Buggy, the End of an Era,* the Story of the Last Fifty Years of the Harford Fair, by Henry Felton, Montrose Publishing Company, Montrose, Pennsylvania, 64 pp., illustrated.

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people, Israel."

SOMEONE has said that, while it may be tiresome to keep repeating that two and two make four, as long as people doubt it, it is necessary to continue the reiteration. Equally, it may be boring to continue talking about the fundamentals of Universalism, but when the only church whose faith it is ignores them, the insistence may be important. We have not deliberately ignored the foundations of our faith; rather, we have forgotten them, forgotten that they are still a vital part of us. It is not that we are no longer good Universalists, but rather that we have grown in our Universalism so that the fundamentals are left far behind, much as a competent author has left his ABC's so far behind he no longer talks about them or even thinks of them consciously. And why should he, and why should we? We are not children. We are sound in our faith and it has given us the wonderful freedom to know and to enjoy life in the way that is genuine for us. Why should we continually be compelled to lay bare the bones of our faith? The bones are there. I am convinced that the fundamentals of the Universalist faith are beneath every religious expression in our fellowship, just as surely as the ABC's are at the core of every literary creation. There would be, conceivably, no need ever again to go back to the beginning, if we were to be the last Universalists and we intended that the faith should die with us. An older church member once expressed herself to me as content with the shabby condition of her church building because, said she, "It will last as long as I do." But, we have children. And we are custodians of a great gospel that may be for them and for many others. We probably already have lost the greater part of our younger generation for the Church because we have not acquainted them with Universalism nor won them to the faith. At best, we have made available to them some of the things we have done with or to Universalism. But if they are to be as free in the enjoyment of Universalism as we would have them be, they must be shown the faith itself, not only some of the fruits of it. If they are not taught Universalism in the Universalist Church, where will they get it?

— CRITERIUS

REFLECTIONS

On a Summer of Church Going

* *

Even in the poorest sermons I have heard th summer there has been something productive for m At the least a vigorous disagreement. . . .

* *

Why does such a silly smirk come over the faces ministers when they announce that they will no "tell a story for the children"?

* *

Such pedestrian prayers! That plod ponderous through prodigious nothings! I want my prayers provoke and pry, to lift and lash.

* *

I have heard two sermons on the question, "What a religious person?" Neither gave me an answ although both provided a full quota of amuseme

* *

A plague on all hymns of five and six verses! Thr are enough to sing of any hymn. Particularly whe the congregation stands mute anyway.

* *

If the population of heaven is going to be compos exclusively of smug prudes, then perhaps we h better resurrect hell.

* *

After a number of sermons that fall wide of t mark, one sinks gratefully and comfortably into t blessed silence of a Friends meeting. But one m be trained for silence first.

* *

A rash of pigmentations at summer servic Negroes, Indians in their saris, Chinese, and the varieties called White!

* *

Abomination of abominations — the Drive- Church! If we are too lazy to make an effort to go church, we are too lazy. Anyway, too much of chur going today caters to the least possible exertion the part of the attendant.

* *

Special added attraction at one of our summ conferences: lessons in gift wrapping. We drift the edge of doom tying gaudy bows on giddy gif Will the hydrogen bomb that wipes us off the m come prettily gift-wrapped?

— REV

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

A REPORT FROM THE PRESIDENT

. . . Looking back over the past two ars, I cannot help but feel that they ve been successful ones, particularly om the point of view of interest in e Association program and support its projects. There becomes appar- t, in the backward look, a pattern of ogress the details of which reveal, on se inspection, both high spots and w ones, gratifications and disappoint- ents, achievements and mistakes.

Defeat, however, is usually lost in w accomplishment, and the major nd, I am convinced, is forward. ch an Association as ours is a living ganism, responsive to the will and thusiasm of its members, its strength d vitality dependent upon their con- uing interest and support.

As an Association of Universalist omen we are an integral part of The niversalist Church of America. ghty-eight years ago an organization as formed for the specific purpose of ising money for a projected observ- ce on the part of the Church of the urray Centennial in 1870. Its suc- ss in that first undertaking induced continuation as a woman's associa- n, and over the years it has dupli- ted its original success again and ain.

Known within the Church as an xiliary organization, the Association Universalist Women has been proud fulfill the implication of that title in relationship with the parent body. uring the past two years we have ntinued our support of the parent dy by contributing, as usual, through Service Committee, the sum of ,000 annually to each of the two ojects in which we are jointly inter- ted: Japan and Jordan Neighborhood ouse. We have contributed $600 to e Church's administration expenses, we have regularly done in the past. lso, as usual, has been our annual ntribution of $300 to the support of *he Universalist Leader* in addition, is year, to the $582 raised for the blication at our Gift Service at etroit.

We have interested ourselves in church extension work in Mississippi, under the direction of the Rev. Leonard Prater, to which we have made two contributions of $600 each. When an emergency arose in the spring of 1956, and the need for additional operating funds was made evident, the National Board voted to give to The Universalist Church of America the sum of $5,000 to help to meet that emergency.

It has been my privilege to have represented our membership at meetings of the Board of The Universalist Church of America, and I have, in that capacity, been the recipient, over and over again, on your behalf, of the expressed appreciation of that body.

Our three projects have fared well during the Biennium, as the reports of their chairmen will inform you. I would add but a word to each. Through your continuing contributions to the work at Suffolk you have demonstrated your interest in this program for Negro children in the South, as you have also done with the work in Japan. This, since its beginning, has had a special appeal to Universalist women and has been, in many ways, an illustration of the potentialities of international friendship. That relationship which has been achieved over two generations by Japanese and American Universalists is being maintained today to their mutual satisfaction and enjoyment.

Our camps for diabetic children continue to operate to capacity and each year sees new opportunities for advancement. We are still groping a little in our ideas of dual administration, but under the executive direction of Mrs. Bowman we have come, this past summer, a long way toward the ideals of efficiency and economy that we envision. It is a great enterprise, the maintenance and operation of these two camps, and no less a substantial business venture than a remarkable demonstration of our Universalist faith in action. The success of our program for diabetic children depends in no small degree upon the careful conservation and management of all our resources.

In this twenty-fifth anniversary year of the Clara Barton Birthplace Camp, we are conducting a quiet campaign, authorized by the National Board, to raise funds for the re-development program being carried on there. Our goal, appropriately enough, is $25,000, of which amount, through individual giving and by means of the Anniversary Teas, we have already realized more than half.

This past year we have completed, for the professional management of our affairs, what I consider to be the finest staff obtainable. With Mrs. Harrison as bookkeeper, Miss Lindsey as office secretary and Miss Wellington as assistant to the Director, it is possible for Mrs. Bowman to give full-time service to the total program of our Association and to supervise the administration of the camps as well.

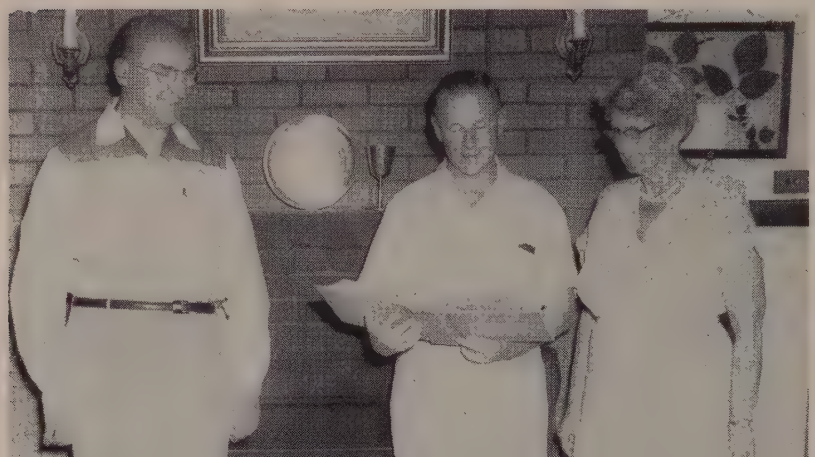
I cannot speak in less than glowing terms of the transcendent devotion of Anne Bowman to the office which she holds. Her matchless abilities and extraordinary skills are wholly at the service of our Association. Her working day knows no hour of beginning or ending, her year no period of time that might rightly be called "vacation." It has been an experience in dedication to have worked so closely with her for these past four years.

There have been five meetings of the National Board since the last Biennial; one in Detroit, one in Atlantic City, two of the intermediate ones having been held at the Congregational Conference Center in Framingham, the fifth at the home of Mrs. Lester Nerney on Martha's Vineyard. In the fall of '56, at Framingham, it was our pleasure to have with us fourteen of our state presidents for a series of meetings held both individually and jointly. Of all the activities of the Association between conventions, this is probably the most exciting, productive as it is of enthusiasm and ideas.

(Continued on Page 284)

News of Churches and Church People

DIAMOND ANNIVERSARY OF FERRY BEACH SUMMER MEETINGS CELEBRATED AT WEIRS BEACH, N. H.



Left to right: Chester W. Hutchings, Salem, Mass., former president of the Ferry Beach Park Association; Robert F. Needham, Concord, Mass., co-author of "A History of Universalists at Ferry Beach"; Louisa L. Magraw, Quincy, Mass., a Life Member of the F.B.P.A. On the mantelpiece is Dr. Quillen Shinn's communion plate and the Gaysville, Vermont, communion cup.

Commemorating the seventy-fifth anniversary of the beginnings of the Universalist Grove Meetings established in 1882 by the Rev. Quillen Hamilton Shinn, D.D., a service was held at the Methodist Camp Ground, Weirs Beach, N. H., on Monday, August 26. A highlight of the program was the participation of a granddaughter of Dr. Shinn, Barbara Shinn of Arlington, Mass., eldest daughter of the late Edward L. Shinn who assisted his father in the management of the meetings in the 1890's. The congregation included a delegation from Ferry Beach, groups from Haverhill, Mass., Concord and Conway, New Hampshire, Providence, R. I., and other places.

A message based on Dr. Shinn's famous sermon, *Love Never Faileth,* was delivered by the Rev. Warren B. Lovejoy, pastor of the Rumford, Maine Universalist Church, with all the power and feeling that the founder himself probably put into it. A deeply moving prayer was given by the Rev. Earle W. Dolphin of Turner Center, Maine, who also provided the music. A former leader of the Massachusetts Y.P.C.U., Miss Shinn read from the Bible the thirteenth chapter of First Corinthians, and selections from the Rev. Raymond Baughan's *Undiscovered Country.*

Shinn heirlooms were among the historical items exhibited by Robert F. Needham of Concord, Mass. Photographs, programs, letters and official records tying in with the meetings held at The Weirs from 1882 to 1897 were displayed for examination. Mr. Needham called particular attention to the rich vein of Universalist history running through the four scrapbooks which contain clippings from Universalist papers of Dr. Shinn's weekly
port of his missionary activities dur
the period 1882 to his death in 19
A letter from the Rev. Stanley M
ning, D.D., of Avon, Illinois, was r
in which he recalled early associati
with Dr. Shinn, who preached his
dination sermon at Americus, Geor
on December 15, 1905. Mrs. Edw
L. Shinn of Universalist headquart
kindly loaned for the occasion
silver communion cup presented to
Shinn by the Sunday School pupils
Gaysville, Vermont, where he be
his ministry in 1870; also the sil
communion plate which he carried
his missionary travels.

Born in West Virginia in 18
Quillen Hamilton Shinn served in
Union Army. Brought up a Pres
terian, he was influenced into the U
versalist faith by reading a tract
titled *The Salvation of Christ* by R
George W. Quinby and was gradua
from the Canton Theological Schoo
1870.

Possessed with a dynamic person
ty, an impressive physique, a power
voice, and contagious enthusiasm,
Shinn was well equipped for the m
sionary work which he began in 18
by traveling on horseback in the reg
of Plymouth, N. H. Twenty-five y
of vigorous activity carried on w
apostolic zeal by this modern St. P
resulted in thirty Universalist churc
being built in all parts of the Uni
States. *Faith With Power* is the
propriate title of his biography, writ
by Dr. William H. McGlauflin
1912.

A cordial welcome to the anniver
ry gathering was given by the Rev.
Bennet Van Buskirk, manager of
Methodist property. The proceedi
were recorded on a tape by Paul Lo
joy and will become an interest
item in the archives of the Ferry Be
Park Association.

NEW UNIVERSALIST

Born to the Rev. and Mrs. Rob
Sterling of Central Square, N.Y.,
son, David Mays, August 19, 1957.

ARAB WORLD STUDIED AT FERRY BEACH

Under the leadership of Dr. Wil-m D. Metz, Professor of History and vernment at Rhode Island Univer-, fifty persons learned a great deal out the Arab World and some im-tant phases of United Nations ac-ity during World Affairs Week at ry Beach, Saco, Maine, August 17-

The conflict in Algeria was ex-ined from the viewpoint of a nch native of that strife-torn re-on, Andre Nemo of the African tion of the French Information vice. Sharp questioning by a native Lebanon brought out that the un-rlying cause is irrepressible Arab tionalism.

Hall Winslow of the Near East llege Association, formerly a teacher the American College in Beirut, banon, lectured on the political, nomic and cultural aspects of each the Arab nations, imparting a vast ount of information.

An authority on the United Nations ganization, Dr. Harry Reiff of St. wrence University, explained the va-ty of methods whereby the United ations can resolve difficulties among e sovereign nations, judicial review der the Charter, "weighted voting," d the development of maritime law. gether with Mr. Winslow and Dr. etz he appeared on a TV program at rtland discussing the significance of e Leftist uprising in Syria at the very ur when the American government s trying to decide what to do.

Evening programs were enlivened by e showing of interesting motion pic-res, a lecture by Mrs. Reiff on *ristian and Moslem Holidays in ypt* and a gala, climactic Arabian ight in Rowland Hall following the nquet Friday evening. Rev. Walter yal Jones, Jr., pastor of the Univer-ist Church in Gloucester, Mass., eached Sunday, August 18, on "A rinking World in an Expanding niverse". A choir of young people s directed by Rev. Earle W. Dol-in, who played the David Murphy emorial Organ in the Forbes Chapel. ch afternoon a *Cracker Barrel Ses-n* on the beach brought forth per-nal viewpoints.

—R.F.N.

PASTORAL CHANGES

Dr. Robert Cummins is the interim minister, First Universalist Church, Saco-Biddeford, Maine.

The Rev. Robert T. Dick from the First Universalist Church, Lyons, Ohio, to become Associate Minister of the Church of the Redeemer, West Hartford, Connecticut.

The Rev. Gordon Newell is the new minister of the First Universalist Parish, Caribou, Maine.

Dr. Milton M. McGorrill from the Church of the Universalist Fellowship, Orono, Maine, to the First Universalist Society, Bangor, Maine.

The Rev. Leon Simonetti from St. Paul's Universalist Church, Little Falls, N. Y., to the Church of Reconciliation, Utica, N. Y.

The Rev. Ernest A. Thorsell from the Congress Square Universalist Church, Portland, Maine, to St. Paul's Universalist Church, Little Falls, N.Y.

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A.U.W.

(Continued from Page 281)

At the Detroit Convention there was initiated a program of scholarship aid for students in the Divinity Schools of St. Lawrence and Tufts Universities, the amount of the appropriation voted having been $1,000 a year for the period of the Biennium. Sixteen requests for aid for Universalist students, fifteen at Tufts, one at St. Lawrence, account for the use of $1700 of this fund, and both Deans, as well as the student recipients, have expressed gratitude for this welcome assistance. Mrs. Bowman and Mrs. Nerney have served with me in the administration of this fund.

As always, our Association has experienced warm and amicable relations with our friends of the Unitarian Alliance. There have been joint meetings on both the state and local levels, and a request to the National Board from the Meadville Conference of Universalist Women for an appropriation to defray the expenses of a meeting of the survey committees on the national level was granted. It is a matter of regret that plans for such a meeting were not completed.

As liberal women, we, with our Unitarian sisters, are members of the International Union of Liberal Christian Women. At a conference of this group, held in Ireland in 1956, Miss Alice Harrison served as our representative and brought back an interesting report of the sessions she attended.

Our finances seem to be in good condition. Our investments have been profitable and our permanent funds show an increase over 1955. During the Biennium, a question arose concerning the use of the Blackmer Home Fund and was answered by Mr. Bicknell's reiteration of his 1947 opinion that the fund "may be used for any purpose for which the funds of the Association may properly be used."

At the request of the Board of The Universalist Church of America, it was voted that two small funds which are held for us by that body might be invested together with other similar funds for the purpose of securing a greater return on the total amount with a proportionately larger return to us.

It has been my pleasure, during the past two years, to have visited five more of our state conventions; namely, those of Illinois, Connecticut, Rhode Island, New Hampshire and Massachusetts. I have also been an honored guest at Dedication Day services and annual meetings of local groups, as well as the speaker at a number of regular meetings of such groups. It has been gratifying, too, to have been invited, on occasion, to address Alliance groups in certain Unitarian churches. The President's letter in the *Bulletin* has been a regular and enjoyable duty, as has the preparation of biographies of some of the women ministers of our Church for that same publication.

I have presided at all meetings of the National Board and have been in attendance at most of the meetings of the Finance and Camps Committees. Frequent conferences with Mrs. Bowman have been made possible by my own proximity to our Boston office and have been invariably both satisfying and stimulating.

To bring this report to a close without a special word of commendation for those women who have served with me these past two years as members of the Board would be unthinkable; for they have been faithful and conscientious in all things. I cannot recall an occasion on which a single one of them has said "no" to anything that I have asked of her. We have been a congenial group and the burden of responsibility that we carried together has been lightened by the joy of the fellowship that has been ours.

For myself, I can only say "Thank you" for the privilege that has been so richly mine, and for the support which you all have accorded me in these four most memorable and happy years.

— LAURA S. HERSEY

DR. ROSE TO RESIGN LYNN PASTORATE

Announcing his forthcoming resignation as minister of the First Universalist Church of Lynn, Massachusetts, Dr. William Wallace Rose said in his letter to the Church Board of Management:

"Next January 15 I shall have been minister of our church for thirty years. Next March 25 the church itself will celebrate the 125th anniversary of its founding in 1833. Somewhere be-

The Rev. Albert F. Ziegler, minist of the First Universalist Churc Providence, R. I., has been name superintendent of the Rhode Islan Universalist Convention to succee the Rev. Henry H. Schooley.

tween these two dates I should like close my ministry and turn the pa torate over to my successor. I s 'somewhere between' because I do n want to create the need of an interi ministry, and will be glad to serve un my successor takes over. My idea a perfect arrangement would be f the church to have called its new mi ister by mid-winter, and that he with us to celebrate the Anniversa and take over from there.

"You will believe me when I s that it is far easier to write you t above than to make a personal a nouncement. These have been thir happy, eventful, and fruitful years f Mrs. Rose and me. Our one great co cern now is that the 125th Annive sary celebration will both honor t past as it deserves to be honored, a give us every reason to look forwa to greater things to come.

"Affectionately yours,

"William Wallace Ros

July 1, 1957

"Are you really content to spe your life walking about the count begging?"

"No, lady," answered the tram "Many times I wish I had a car."

—*The Watchman-Examin*

STALLATIONS

OHN P. CHRISTENSEN was in-
lled as minister of the First Church
Barre (Vt.), Universalist, Sunday
ning, September 29.

The Rev. Gerald R. FitzPatrick,
nister of the Montpelier Unitarian
urch, presided and opened the serv-
with a call to worship and invoca-
n.

The sermon was preached by the
. Douglas P. Brayton of Stowe.
. Brayton spoke on "The Priest-
od of All Believers."

The parish moderator, E. Newman
ams, led the congregation in the act
installation.

The charge to the minister was
en by the Rev. George L. Niles of
nchester, N. H. The Rev. Arthur
Tripp, minister of the Unitarian
urch of Belmont, Mass., gave the
rge to the congregation. The wel-
ne to the community was given by
Rev. Richard Painchaud, president
the Barre Ministers' Association and
nister of the First Baptist Church.

The benediction was pronounced by
Rev. John P. Christensen.

A reception for Mr. and Mrs. Chris-
sen followed the service.

HENRY H. SCHOOLEY was in-
lled as minister of The First Uni-
salist Church, Woonsocket, R. I.,
tober 6, 1957.

The Invocation was pronounced by
Rev. Arthur G. Seabury. The Rev.
mund W. Beal gave the Scripture
dings. The Sermon was preached
Dr. Benjamin B. Hersey, Dean,
ane School of Theology.

Words of Welcome to the commu-
y were given by the Rev. Vernon
Ross, minister of the First Baptist
urch of Woonsocket and president
the Woonsocket Ministers' As-
iation. The Installation Prayer was
ered by the Rev. Albert F. Ziegler,
nister of the First Universalist
urch, Providence, R. I.

The Charge to the Congregation
s given by the Rev. Clinton K.
vies, member of the Church of the
diator, Providence, R. I. The
arge to the Minister was given by
bert S. Ford, president of the Board
Trustees of The First Universalist
urch, Woonsocket, R. I. The Bene-
tion was pronounced by the Rev.
nry H. Schooley.

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ORDINATIONS

PETER LEE SCOTT was ordained to the Universalist Ministry Sunday, September 8, 1957, in the First Universalist Church of New Haven, Connecticut.

Mr. James W. Mott, minister of the First Universalist Church of Essex, Mass., opened the service.

Mr. Alan F. Sawyer, President of The Universalist Church of America, led the Responsive Readings. The sermon, *Profile of a Liberal Minister,* was preached by the Rev. Kenneth L. Patton, minister of the Charles Street Meeting House, Boston, Mass.

The Act of Ordination was performed by Dr. Clinton Lee Scott, father of the newly ordained minister, of Tarpon Springs, Florida. The Ordination Prayer was offered by the Rev. Frederick L. Harrison, Superintendent of Universalist Churches in Massachusetts and Connecticut.

The Rev. Philip R. Giles, General Superintendent, welcomed Mr. Scott to the Universalist Ministry. The Rev. Peter Lee Scott pronounced the Benediction.

An informal reception was held following the service.

EDWARD KING HEMPEL, JR. was ordained to the Unitarian ministry in the First Unitarian Church, Worcester, Massachusetts, Sunday morning, September 15, 1957.

After the opening hymn, the Rev. Wallace W. Robbins, minister of the First Unitarian Church of Worcester, offered the Invocation. The Scripture was read by the Rev. Carl A. Hempel.

The Recommendations from the Meadville Theological School of the University of Chicago and the Ministerial Fellowship Committee of the American Unitarian Association were read by the Rev. Ernest W. Kuebler, Acting Administrator, Council of Liberal Churches.

The Act of Ordination was performed by the Rev. Wallace Robbins and Horace Gooch, Jr., Moderator. The Prayer of Ordination was offered by the Rev. Carl A. Hempel.

The Welcome to the Unitarian Ministry and Greetings from the American Unitarian Association were voiced by Dr. Kuebler.

The Welcome to the Religious Community was brought by the Rev.

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FRANK A. DEWICK, *Treasurer*

Ralph L. Holland, Executive Secretary, Greater Worcester Area Council of Churches.

The Sermon was preached by the Rev. Wallace W. Robbins, the Benediction was pronounced by the Rev. Edward King Hempel, Jr., Assistant Minister of the First Unitarian Church, Worcester, Massachusetts.

An informal reception for Mr. and Mrs. Hempel was held in Bancroft Room following the service.

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

August 26, 1957: *Voted* to waive notice of publication of examination of Rev. Paul H. Bicknell for letter of license as ordained clergyman.

September 3, 1957: *Voted* to accept the transfer of Rev. V. Emil Gudmundson from Connecticut.

On September 11, 1957: *Voted* to approve the action of the Connecticut Fellowship Committee in granting to Alexander Meek, a licentiate, the right to perform the Christian ordinances.

On September 16, 1957: *Voted* to approve the action of the Ohio Fellowship Committee in granting to Joseph Nerad, a licentiate, the right to perform the Christian ordinances.

—ESTHER A. RICHARDSON, *Secretary*

MASSACHUSETTS FELLOWSHIP COMMITTEE

Transferred the Rev. Gaston Carrier (Universalist-Unitarian) to Connecticut as of August 15.

The Rev. Theodore A. Webb was accepted from New York State as of September 18, 1957.

Miss Martha Blackmer of North Orange, Mass. was granted a Lay License for three years as of September 18, 1957.

The Lay License of Mr. Cyril Brubaker, of Orange, Mass. was renewed for a period of three years, as of October 24, 1957.

The Rev. George J. W. Pennington was transferred to the jurisdiction of the Central Fellowship Committee as of November 1, 1957.

— RAYMOND M. SCOTT, *Secretary*

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Father had been left in charge of the children, and very soon found it necessary to inform little Eleanor that she could not have any more cake. Whereupon Eleanor began to weep and continued to do so for some time, despite her father's admonitions.

"Do you know," he demanded, very seriously, "what I shall do if you go on making that dreadful noise?"

"Yes," sobbed Eleanor.

"Well, what is it?"

"You'll give me some more cake."

—THE WATCHMAN - EXAMINER

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June 57

NEW YORK FELLOWSHIP COMMITTEE

The following men will appear before the New York State Fellowship Committee for examination on January 2, 1958: Kenneth Mockel, application for a License to Preach with privilege to administer Christian Ordinances; William Lorne Beebe and Urban Ogden, ordained ministers, seeking License to Preach; Ralph Schmidt, Jr., Lay License.

— LEON S. SIMONETTI, *Secretary*

ANNUAL MEETING OF THE DOOLITTLE HOME

The Annual Meeting of the Doolittle Universalist Home for Aged Persons, Inc. will be held at the Doolittle Home, Foxboro, Massachusetts, Wednesday, January 22, 1958, at two o'clock in the afternoon.

The meeting will include greetings from the president of the board of trustees, Lester W. Nerney; annual reports of the treasurer, auditors, house committees, and election of trustees and officers for the ensuing year. A social hour will follow the meeting.

All who are interested in the welfare of the Home and the Home family are cordially invited to attend this meeting.

— LOUISE P. INMAN, *Clerk*

LYNN CHURCH APPOINTS NEW DIRECTOR OF R. E.

Mrs. Robert F. Needham of Concord, Mass. began her work as the new director of Religious Education in the First Universalist Church, Lynn, Massachusetts, the first of September.

Mrs. Needham received a degree in Religious Education at St. Lawrence University and has been President of the Concord Girl Scout Council.

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In our new quarters we intend to maintain the same degree of excellence which has distinguished Sunset Hall in the past. However, your assistance is needed in helping us to determine what facilities older people find desirable.

Please indicate your preferences on this questionnaire, with any additional comments you care to make, and return it to us.

LOCATION	TYPE OF BUILDING	TYPE OF MEMBERSHIP
☐ City	☐ Individual Kitchens	☐ Monthly Paying Guests
☐ Suburban	☐ Apartments	☐ Life Care Single Advance Payment
☐ Country	☐ Common Dining room	☐ Life Care Advance Deposit and Monthly Payments
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